

304



304



385

# Death Triumphant;

O R,

The most Renowned, Mighty, Puissant  
and irresistible Champion and Con-  
queror Geneneral of the whole world

D E A T H, Described,

W I T H

A description of his notable Fights and  
triumphant victories obtained against all  
Creatures, especially against the Sons  
and Daughters of Men.

A L S O

His particular Stratagems and name-  
rous regiment of sickness and Diseases,  
whereby he conquers and subdues Man-  
kind. Lively set forth to the view of all  
Men, for their better preparation for the  
day of their death, and dissolution out of  
this sinful Life.

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*The Sixth Edition.*

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By **Andrew Jones.**

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1 Cor. 15. 55. *O Death where is thy sting!*  
*O Grave where is thy Victory!*

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London, Printed for *J. Clarke, W. Thackeray*  
and *T. Passinger.*

306  
Death Triumphant

O R.  
The most Renowned, Mighty, Brave  
and Irresistible Champion and Con-  
queror General of the whole world  
D E A T H, Defeated.

W I T H  
A description of his noble fights and  
triumphant victories obtained against all  
Creatures, especially against the Sons  
and Daughters of Men.

A L S O  
His partitioned stratagems and man-  
ners of regiment of sickness and Distress  
whereby he conquers and subdues Man-  
kind, Liveth for forth to the view of all  
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day of their death, and dissolution out of  
this sinful life.

The Second Edition.  
By Andrew Jones.

I Cor. 15. 55. O Death where is thy sting?  
O Grave where is thy Victory?

London, Printed for I. Clarke, W. Thackeray  
and T. Passinger.



Revel. 6. 8.

And I looked, and behold a pale Horse,  
and his Name that sat on him was  
Death.

Revel. 14. 13.

And I heard a Voice from Heaven,  
saying unto me, Write, Blessed are  
the Dead that die in the Lord  
from henceforth; yea, saith the  
spirit, that they may rest from their  
Labours, and their Works follow  
them.

**I**T is appointed for all Men once to die, saith  
the Apostle in Hebrews the ninth & the  
seven and twentieth verse; and after  
death comes the Iudgement. And as St.  
Paul saith in Romans the 5 and the twelfth  
verse, By one Man sin entered into the world,

## The Description of Death.

and death by sin; and so death passed upon all men, for that all have sinned. And Death, saith he, in verse 14. reigned from Adam to Moser: Yea as daily experience tells us, it reigned from Adam to Christ, from the beginning of the World to the end thereof: There is not a day nor a night that passeth but experienceth this great Truth, and as the Psalmist saith of the Sun in the Nineteenth Psalm. *There is no Speech, no Language, no Land nor Nation where his voice is not heard; yea, his power and dominion is gone forth into all the World.* Therefore beloved wonder not at all at this Conquering Conqueror; for who is there among all the sons and daughters of men, but is able to speak of his greatness, and declare his power to the generations to come. Look but upon your Fore-fathers, Grandfathers, and other your Predecessors, and they will all tell you experimentally of his power and greatness. Where is *Alexander*? Where is *Pilate*? Where is *Julius Caesar*? What's become of all the great and renowned Champions of the World? Are they not all dead and gone and overcome by death; is it not said by *Metbusalem* and the Fathers of old, in *Gen. 5.* that they all died; they lived hundreds

dreds of years, and yet at last these died. And what day is there but you may see some one or other bemoaning the loss of some one or other of their friends, Oh saith one, my Father is taken away by Death, and my Mother, saith another, the Husband laments for the death of his Wife, and the Wife for the death of her Husband, Parents for the death of their Children, and the Children for the death of their Parents, every day are bemoaning themselves, and yet notwithstanding every one is ready to say of him, *I hate him, for he telleth me no good but evil tidings*; They cannot endure to hear of him, because one time or other he must and will vanquish and overcome them. They cannot endure to hear talk of him: O how it troubleth and perplexeth them, especially those who live at hearts ease in pleasure and prosperity, its a grief indeed to them to hear of death: for why? It brings them no tidings of good, but altogether of evil; for true it is, Death is an ill friend to them that Die in the guilt of their Conscience, and Sins unrepented of, to them its very sad news indeed to die: But to those who live honestly, walking as in the day time, having a conscience

void offence, to them he is ever welcome; for why, nothing on this side Heaven can be more comfortable to a godly man, than that day; *For blessed are the dead, that dye in the Lord.*

Death to a gracious godly man is a good friend, it brings them the best news that ever they heard in all their lives; a message from their Father in Heaven, to summon them home to himself, to partake of those glorious and heavenly enjoyments, which he hath provided for them from the beginning of the World; they are not afraid of his fears, nor of the power, greatness and revenge of this King of Terrors; yet this is that undaunted Champion of the World, that puts the whole World in fear of him, and maketh even Kings to fall down before him; and certain it is, this great and mighty Champion Death will one time or other overcome the whole world; for all must dye, that is undoubted; and should all the World joyn together to resist him, they could not be able to stand before him: Be pleased then to take this description.

But to those who dye in the Lord, it is a joyful day, in the day of their redemption, and in the day of their glory.





A Lively Description of  
the Great Champion  
and all Conquering  
DEATH.

DEATH is a raw-bon'd shrimp nor low  
nor high,

Yet he hath power to make the highest low,

The suprem Master of Mortality,

The poor mans friend, the rich mans foe,

The last remains of times anatomy.

A Thief in pace, in pace none sure than slow,

A sleep, a dream, hence we are said to have,

In sleep our death, and in our bed a grave.

His Sign's in Sargitary, and the Bury

he shat at, is mens hearts, he never sits

The shifts he shotts to the Quiver. they are put

in is he not by threats nor by entreats,

Price

392 The Description of Death.

Price, power and Prayer; at whosoever he

Or aims to strike, he never fails, but hits,  
Thus fearless he, as ever he has been,  
Makes his stroke to be felt, not to be seen.

Death is worms Caterer, who when he comes  
will have provision, though the Market

And knows before where he intends to come,  
and on which carcase he intends to carve.

As he awakes the six belu'd Drones,

And cuts them off, as rightly they deserve.

It is he that all things to subjection brings,

And plays at Foot-ball with the Crowns of

(Kings.

Two empty lodges hath he in his head,

Which hath two lights, but now his eyes are

(gone.

Cheeks had he once, but they are hollowed,

Beauty he had, but now appears there none;

For all the moving parts are vanished,

Presenting horror, if but look'd upon;

His colour sable, and his visage grim,

Most ghastly looks do still attend on him.

Flesh

The Description of Death.

323

Hebly he was, but now it's pickt away,  
The reason's this, because he hath so much  
(to do.  
Cloathed with flesh, he would be forc'd to stay,  
And shew perchance too much of mercy too,  
To some yong piece, who on some Holyday,  
Might force him sore, if she could tell him  
(how;  
Which to prevent, and better to restrain him,  
He goes so u<sup>n</sup>ty, none would entertain him.  
Yet enteertain'd he will be, though he be  
Contentm'd by the profane Courtesan, whose  
(form,  
Seem coy to give him hospitality;  
Yet when he comes, he'l nor or heads ad-  
(journ,  
To give them summons of Mortality,  
Conve<sup>n</sup>ting that some Beauties did a torn,  
Her composition to corrupted Earth,  
Whence she deriv'd both period and birth.  
Snake like, he comes on us with creeping  
(pace,  
And takes us napping, when we least think on  
(him.  
In's hand an hour-glass, which infer's our race,  
Is

## The Description of Death.

is near an end, and though we strive to fly

He moves when we do move, and that same

whereto we fly, and think we have our rest

There he appears, and tells us 'tis not good

To strive against that which cannot be withstood

If we shed tears they're bootless for his eyes,  
instead of sight are molded up in clay:

If we essay to pierce his ears with cries,  
vain is our labour, fruitless our essay:

For his remorseless ears all motions flie,  
nor will he give the Prince a longer stay,

His payment must be present, and his doom  
Return to earth, thy cradle and thy tomb.

Nor is his summons onely when we are Old,  
for age and youth he equally attends,

Nor can we say that we have suerhold,  
in youth then are, no farther from our end

Say: that we are by nature's verdict told,  
with length of yeares our hope of life exends.

Thus young or old, if Death approach and say,  
Earth unto earth, we must perforce obey.

## The Description of Death.

325

breath, bereaving breath, a fading shade,  
ever in motion, so as it appears;  
acc'm's to tell us whereto we were made,  
and like a friend, to rid us of our fears:  
as if his approach were rightly understood  
he should be welcom'd more with joys than  
(tears.

to dissolve to earth; from whence we came,  
that after death joy might receive the same.

Red his scalp, thrill, open is his nose,  
his mouth's from ear to ear, his earthy breath  
corrupt and noisom, which makes me sur-  
(pose

some moldy Cell's the manor house of death.  
his shapeless legs bends backwards when he  
(goes

his rake lean body shrink'ng underneath,  
feeble he seems, bereft of heart and power,  
yet dares he fight the mightiest Emperour.

Now he comforts with flesh, on ly worms and  
(men,  
prepar'd for worms meat, though he makes  
(resort

to Countrey, City, Village, now and then,  
yea, where he's seldom welcome, to the  
(Court,  
There

## The Description of Death.

There will he enter, and will summe them,  
And go they must, though they be sor

Thus country, city, Village, court and all,  
Must their appearance make, when death doe

Chop fallen, crest sunk, dry-boned anatomy,  
Earth carv'd, mole-eyed, flesh-book that pul

Night crow, souls doom, that tells us we may

Pilgrimage remover, that depriv's our sense,  
Lives date, souls hate, that sends from misery  
Mans sharpest assault, admitting no defence  
Times exit or our entrance to that clime,  
Where there is no time nor period of time.

Nor stands he much upon our dangerous year,  
All are alike to him, yea oft we see,  
When we are most secure, then he is most near,  
There is none at all from him can flee,  
For as he can transpire him every where,  
East, West, North, South, with all felicity,  
So he can come; so coming in his stealth,  
And take us hence, when we are best in health.

*The Description of Death.*

327

This is his Description; death is his name King he is over all Kings and Princes; yea terror to Princes, and a most bitter enemy to all ungodly wretches; unwelcome he is to most, and unlooked for and unthought of almost by all.

As for strength, who is there that can equal him? for power he is most potent, for strength he is invincible, and by all irresistible: His fears are most horrible, and his dominion is from Sea to Sea, and from Generation to Generation, over all the World.

I remember a story of an Old man that had gathered a bundle of sticks, and carrying them upon his back, at last grew very weary of his burden, and was so far tired and spent that he could go no farther; which caused him to throw down his sticks; and cry out for Death to come and take away his life, no sooner had he spoke, but Death appeared to him, and demanded why he wisht for him? The Man amazed at his sudden appearance, could scarcely speak for fear, yet recovering his spirits, said, I pray thee help me up with my bundle of sticks.

This

## *The Description of Death.*

This is the condition of many in trouble and afflictions, they will wish for Death; and O that I might die, but when death appears, they change their notes, and are of another mind; but I say unto you all be prepared for his coming, and fear him not: for death to those that are prepared is a welcome friend; yea, when he comes, he puts an end to all controversies; Death dissolves many a hard knot which the world cannot: he makes a separation betwixt a Man and Wife, Parents and Children, Masters and Servants, He observes neither Years nor Months, neither Weeks nor Days, neither Hours nor minutes. He comes at the first as well as at the last; yea, the first minute of our lives.

Death hath one way or other to overcome all, both old and young; it is no more but a word and blow with him, to touch and go, yea many times without words, without Sicknes, yea suddenly in a moment. Death is the ablest Doctor in the world, he cures all diseases instantly; if so be men be given to ambition, he hath a cure to humble them, and lay their honour in the Dust; if men are given to Pride, Death will teach them humility, and lay them



## *The Description of Death.*

them even with the dust; If men are given to prodigality. Death will cure them; if men are given to covetousness, Death will make them liberal to the Worms; if men are given to Drunkenness, Death will make them sober; if an Adulterer, Death will touch him Chastity: All these cures will he do with one and the same Medicine, and shall we say of him, Our God never made him, but the Devil and Sin brought him into the world? For the Devil bore a grudge to mankind from the beginning, and hath ever since set each division against him, for as by one man sin entred into the World, and Death by Sin, and so Death passed over all men, for that all have sinned; *Rom. 5. 8.*

Now the principal motive, which may encourage Christians to embrace and welcome death, is the assured hopes of the enjoyment of these everlasting joys which every true Christian shall enjoy to all eternity in Heaven! therefore welcome death, welcome friend, saith the godly man, I desire saith *St. Paul*, to be dissolved and to be with *Christ*, which is best of all; therefore farewell life, and welcome death, welcome messenger of my Father, thou wilt put an end to all  
B my

my sorrows, and convey my soul into Abraham's bosome. I shall Soar from Earth to Heaven, from a Prison to a Palace, from this sinful World to the Heavenly Countrey: where I shall always be in the presence of God and Christ, and all the glorious Angels of Heaven, and all the Patriarchs and Prophets, Apostles, immortal & blessed Saints: where there shall be joy without sorrow, liberty without imprisonment, health without sickness, joy without sorrow, pleasure without pain, and that to all eternity; where one day is better than a thousand. Come then O Death at thy pleasure, for it is a pleasure to me to die. To me to live is Christ, and to die is gain. Come thou O my joy, for it is a joy to me to enjoy thee. Welcome Death, the beginning of joy, that first fruit of pleasure, when thou comest, farewell sorrows, and farewell miseries, my winter is past, thou art to me a messenger of joy, O life thou art my death, O death thou art life; this life is a continual death but after that death hath seized upon this my body, then shall my soul go unto her life, adieu therefore O my life, & welcome, yearning welcome death; farewell also O death, & forever welcome life & immortality & glory for ever.

Since

Since Death is thus described, for this he is, be still prepared, least unprepared he come, and take you hence for spending time amiss, for Death is sins reward, transgressions Doom; So when thou diest thou shalt be sure of this, to have access unto the Marriage room, and for thy Tomb, instead of Ivory, or Marble, or Brasse, shall glory cover thee.



*Certain Rules and Directions how to live a Godly Life, and so we may Die a happy Death, and not fear him when he Comes.*

**I**N the morning when thou first awakest Praise God, and give him thanks for his careful Protection, and watching over thee, for the quiet rest and sleep he hath bestowed upon thee, to the Refreshment of thy body, and the renewing of thy mind.

Call to mind all the business of the day following, and then to all thy honest endeavours

482 *The Description of Death.*

deavours crave the direction of God, and his assistance, otherwise thou toilest in vain and thy labours will not prosper.

2. At the evening, when thou hast retired thy self, call to mind what thou hast effected, what thou hast neglected, what evil thou hast avoided, what thou hast done.

3. When thou preparest thy self to bed likewise prepare thy self as for thy grave, remembering that many go to bed and never rise again, till they be raised with the sound of the last Trump; thou art nearer thy end by one day, then thou wast in the morning. Therefore every night be so wise as to know that which the fool neglected, That this night thy soul may be taken away.

4. For Food, Raiment, the fruit of the body, the Fruits of the Field, for health, wealth, friends, or the mercies and benefits thou receivest from God, whether outwardly or inwardly in Body, or in Mind, receive them not, use them not, touch them not, without prayer and praise, and thanksgiving to him, the *Creator* and giver of all good things.

5. Be fully perswaded in mind, that thy present estate is best for thee, whether prosperity

*The Description of Death.* 403

prosperity or adversity, whether poor or rich, because it is the good providence of God, and without his will nothing befallerh his Children.

6. Put away jesting, with foolish talking, remembring this, thou keep thy tongue from evil, and thy lips that speak no guile, *Ephes. 5. 4.* For in many words there cannot want sin.

7. Endeavour to have Fervent Love, for the gift thereof is sweet, it covereth a multitude.

8. To do good, and to distribute; forget not, for with such sacrifice God is well pleased, *Heb. 13. 6.* Wherefore stop not thine ear at the cry of the poor, least thou likewise cry and God will not hear.

9. See that in word and conversations of life, thou become a president for others to imitate, let this be done without hypocrisie, and forget not in all things to keep a good Conscience, for this will bring a man peace at the last.

10. Practice in thy life true humility, for God resisteth the proud, and giveth grace to the humble. For what have we that we have not received.

11. Whensoever thou fallest into sin, speedily

## 494 The Description of Death.

dily recover thy self again by repentance, and lie not therein with the dead, but rise again by faith in christ, *as being alive with God*

12. Whatsoever thou takest in hand, remember thy death, so shalt thou never do amiss, if at all times thou esteem the day of thy life, as the day of thy Death; for there is nothing so certain as it; be therefore sober and watching, that Christ at his coming may find thee waking: And for thy better watch, let this sound be always in thine ears, Arise ye Dead and come forth to Judgement.

13. So spend the Sabbath day in thy life that thy soul at death may rest in bliss.

14. Think with thy self thou hast deferred many years thy repentance, and think how gracious the Lord hath been unto thee that he hath not cut thee off in the midst of thine to delay in that kind, but make this thy present day, upon pain of thy peril.

15. Daily and hourly think upon the Love of Christ, never enough to be thought upon; the gracious and admired work of thy Redemption, By the blood of that immaculate, and unspotted Lamb Christ Jesus, at the very name whereof, shall be bowed all

the

*The Description of Death.*

405

the knees of Heaven and Earth; but at the thought thereof, shall be rent all the hearts of both.

16. Do not that injury to any other, than thou wouldest another should do unto thee though thou canst: oppress not the poor by thy might, be not Quarrellsome, a Gamester nor Surety, but for a tried friend, and a good occasion.

17. Keep not company with any notorious and detected person, by whom, though not otherways thy Reputation and Credit may be called in question in the opinion of the World: For the company, be it good or evil that thou keepest, such shalt thou be censured to be.

18. Be fearful to commit sin, especially any exemplary sin, to shew the way as it were to others, least they perish therein unrepented, and it be one day laid to thy charge.

And in this doing, thou wilt be so prepared, that thou wilt not fear death when he comes. *Amen.*

*F I N I S.*